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# The Classical Weekly

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VOLUME XXVI, No. 14

MONDAY, JANUARY 30, 1933

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At the Casa Italiana.

The luncheon following will be at the Men's Faculty Club.

**May 13, at 10:30 A. M.**—Annual business meeting, Address, Luncheon. Professor Eleanor Shipley Duckett, of Smith College, will speak upon

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At the Casa Italiana.

The luncheon following will be at the Men's Faculty Club.

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At Students' Hall, Barnard College, Broadway at 117th Street.

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Chairman—Miss Margaret J. McKelvie, Samuel J. Tilden High School, Brooklyn.

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# The Classical Weekly

VOLUME XXVI, No. 14

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## THE LOEB CLASSICAL LIBRARY THIRTY RECENT ADDITIONS

The Loeb Classical Library was discussed last in THE CLASSICAL WEEKLY in 24.1-4, 9-11, 17-18 (October 6, 13, 20, 1930). For earlier references to the Library see 5.126-127, 6.82-86, 127, 7.192, 12.49-50, 57-58, 65-66, 13.145-147, 153-154, 161-162, 169-170, 15.187-190, 197-199, 215, 16.185-186, 193-195, 17.169-170, 177-178, 185-186, 18. 161-163, 169-171, 181-182, 19.167-168, 175-176, 183-185, 21.1-3, 9-11, 17-19, 22.25-27, 145-146, 153-155, 161-165.

It is time to call attention again to the Library. For convenience I shall group together the Greek volumes, then the Latin volumes. The volumes of the Library are published originally in England, by W. Heinemann; in this country volumes may be obtained from Messrs. G. P. Putnam's Sons (New York, New York).

I shall not make any attempt to criticize in detail the various translations. To do this would require far more space than is available. Furthermore, the subjective inevitably enters largely into every criticism of a translation. No one who knows an author well is ever really satisfied with another person's translation of that author. I shall rather, as in my preceding notices of volumes of The Loeb Classical Library, try to indicate clearly the contents of each of the volumes here under notice. I shall make some comments on the technique—or lack of technique—displayed in various volumes, particularly in the Introductions. I shall, as often as considerations of space will allow, cite a passage or passages from a translation, partly to give a hint of the style of the translation, partly to indicate the kinds of things one may find in a particular Greek or Latin work. A good many valuable observations are to be found in the Introductions to various volumes of The Loeb Classical Library. As in my preceding notices of the Library, I shall here reproduce some of these observations, as a means of helping readers of THE CLASSICAL WEEKLY to understand how valuable many of the Introductions are. I am persuaded that volumes of the Library are far less well known than they ought to be, especially to teachers in the High Schools.

(1) Aristotle, *The Politics*. By H. Rackham, of Christ's College, Cambridge (1932). Pp. xxiii + 684.

This volume contains *<Table of>* Contents (v-vi), Introduction (vii-xxiii), Text and Translation (2-675), Index I.—Subjects (677-680), Index II.—Persons and Places (681-684). The Introduction deals with 1. Practical Prolegomena (vii-viii), 2. MSS. and Text of the *Politics* (ix), 3. Editions (ix), 4. Life of Aristotle (x-xi), 5. Aristotle's Writings (xi-xii), 6. Politics and Ethics (xii-xiv), 7. Other Aristotelian Works on Politics (xiv), 8. Date of Composition of the *Politics* (xiv), 9. Structure of the Work (xv), 10. Outline of Contents (xvi-xxiii).

In the Practical Prolegomena Mr. Rackham explains why he has printed the books of the *Politics* in the order in which they appear in the manuscripts. He tells us also that his translation of the *Politics* of Aristotle is "designed primarily to serve as an assistance to readers of the Greek, not as a substitute for it; it aims at being explanatory, so far as is possible without expanding into mere paraphrase. A version intended to be read instead of the Greek might well be on different lines..." Jowett's translation of Aristotle's *Politics* he characterizes as "an English classic..." "... This version", he continues, "revised by Ross (1921)<sup>1</sup>, is of the greatest service to the student who wants to know the things that Aristotle said, but not the way he had of saying them".

(2) Athenaeus, *The Deipnosophists*, IV (the fourth of seven volumes). By Charles Burton Gulick, of Harvard University (1930). Pp. x + 606.

Volumes I-II of Professor Gulick's translation of Athenaeus were noticed in THE CLASSICAL WEEKLY 22.145. A hint was given there of the high value of Athenaeus's work. Volume III was noticed in 24.2. Volume IV contains *<List of>* Abbreviations (ix), the text and the translation of Books VIII-X (2-583), and an Index of Proper Names *<in Volume IV>* (585-606).

(3) Demosthenes, *Olynthiacs*, *Philippics*, *Minor Public Speeches*, *Speech Against Leptines*. By J. H. Vince, Formerly Scholar of Christ's College, Cambridge (1930). Pp. xx + 608.

This volume contains Preface (v), *<Table of>* Contents (vii-ix), Introduction (xi-xx), Text and Translation (2-603), Index of Names (604-608). The Preface, six lines long, tells how the Greek text has been handled. The General Introduction gives Outlines of the Life of Demosthenes (xi-xviii), Bibliography (xix-xx). The Bibliography deals with Chief manuscripts (10 lines), Principal Editions *<of the Text>* (8 lines), Commentaries (18 lines), Translations (2 lines); only one translation is mentioned, that by C. R. Kennedy, in five volumes, in the Bohn Classical Library. This translation must cover far more than is covered by Mr. Vince's volume), General *<Works>*, In Addition to the Standard Histories of Greece (10 lines). Only seldom is the name of the publisher of a work given.

To the scanty list of general works that have value for the student of Demosthenes important additions could easily have been made. Reference may be made here to the comments on Demosthenes in a work that appeared after Mr. Vince's volume was issued. I refer to an important book, Alexander der Grosser, by

<sup>1</sup>This revision, by W. D. Ross, of Jowett's translation of the *Politics* of Aristotle forms part of Volume X of the great Oxford translation of Aristotle (*The Works of Aristotle Translated into English Under the Editorship of W. D. Ross, Fellow and Tutor of Oriel College*). For brief notices of this translation see THE CLASSICAL WEEKLY 14.207, 17.112, 20.192-194.

Ulrich Wilcken (Leipzig, Quelde and Meyer, 1931). This work has been translated, under the title Alexander the Great, by an English Scholar, Mr. G. C. Richards (London, Chatto and Windus, 1932).

In the volume there are also separate introductions, all very short, to the individual speeches, or groups of speeches.

In the First Philippic, after Section 37 (page 90), a letter sent by King Philip to the Euboeans was read. Demosthenes then proceeded in words which, *mutatis mutandis*, have pertinence to current conditions (§§ 38-46: pages 91, 93, 95, 97):

Most of what has been read, Athenians, is unfortunately true—possibly, however, not pleasant to listen to. But if all that a speaker passes over, to avoid giving offence, is passed over by the course of events also, then blandiloquence is justified; but if smooth words out of season prove a curse in practice, then it is our disgrace if we hoodwink ourselves, if we shelve whatever is irksome and so miss the time for action, if we fail to learn the lesson that to manage a war properly you must not follow the trend of events but must fore-stall them, and that just as an army looks to its general for guidance, so statesmen must guide circumstances, if they are to carry out their policy and not be forced to follow at the heels of chance. But you, Athenians, possessing unsurpassed resources—fleet, infantry, cavalry, revenues—have never to this very day employed them aright, and yet you carry on war with Philip exactly as a barbarian boxes. The barbarian, when struck, always clutches the place; hit him on the other side and there go his hands. He neither knows nor cares how to parry a blow or how to watch his adversary. So you, if you hear of Philip in the Chersonese, vote an expedition there; if at Thermopylae, you vote one there; if somewhere else, you still keep pace with him to and fro. You take your marching orders from him; you have never framed any plan of campaign for yourselves, never foreseen any event, until you learn that something has happened or is happening. All this was once perhaps possible; now things have come to a crisis, so that it is no longer in your power. It seems to me, Athenians, as if some god, out of very shame for the conduct of our city, had inspired Philip with this activity. For if he did nothing more, but were willing to rest satisfied with what he has already captured and subdued, I believe some of you would be quite content with what must bring the deepest disgrace upon us and brand us as a nation of cowards. But by always attempting something new, always grasping at more power, he may possibly rouse even you, if you have not utterly abandoned hope. Personally I am surprised that none of you, Athenians, is distressed and angry to find that at the beginning of the war our aim was to punish Philip, but at the end it is to escape injury at his hands. But surely it is obvious that he will not stop, unless someone stops him. And is that what we are to wait for? Do you fancy that all is well, if you dispatch an unmanned fleet and the vague hope of some deliverer? Shall we not man the fleet ourselves? Shall we not take the field with at least a proportion of native troops, even now, if never before? Shall we not sail against his territory? "Where then are we to go and anchor?" someone has asked. The progress of the war, men of Athens, will itself discover the weak places in his front, if we make the effort; but if we sit here at home listening to the abuse and mutual recriminations of the orators, there is not the slightest chance of our getting anything done that ought to be done. Wherever, I believe, we send out a force composed partly or wholly of our citizens, there the gods are gracious and fortune fights on our side; but wherever you send out a general with an empty decree and the mere aspirations of this platform, your

needs are not served, your enemies laugh you to scorn, your allies stand in mortal fear of such an expeditionary force. It is impossible, utterly impossible for one man ever to do all that you want done; he can only promise and assent and throw the blame on someone else. In consequence our interests are ruined. For when your general leads wretched, ill-paid mercenaries, and finds plenty of men here to lie to you about what he has done, while you pass decrees at random on the strength of these reports, what are you to expect?

(4) Dio Chrysostom, Volume I. By J. W. Cohoon, Mount Allison University, Sackville, N. B., Canada (1932). Pp. xv + 570.

Volume I of Professor Cohoon's translation of Dio Chrysostom contains Prefatory Note (v), Introduction (vii-xiv), <Table of> Contents (xv), Text and Translation (1-565), Index <chiefly of names>, 567-570.

The Prefatory Note runs as follows:

The task of translating Dio Chrysostom for the Loeb Library was undertaken by Professor William E. Waters of New York University, but ill health followed by his death prevented him completing the work. In preparing the version found in this volume the present translator made use wherever possible of the rough drafts left by Professor Waters....

The Introduction deals with Dio's Life (vii-x), Dio's Works (x-xi), Manuscripts (xi-xii), Bibliography (xiii-xiv), <Table of> Contents (xv). The Bibliography lists Editions, Translations, and Books, Dissertations, etc., that deal with Dio. It is indicated in only one case whether an edition contains notes. Nothing is said (xiii-xiv) to indicate how much of Dio is presented in the translations of Dio by L. François and Guy de Budé, "Dion Chrysostome traduit, Corbeil, 1927".

On page xiv we read, "For a fuller bibliography of the literature on Dio see... Schmid in Bursian's *Jahresbericht* for the years 1894-1904, and Münscher for the years 1905-1915". This strikes me as a very slovenly mode of reference. Professor Cohoon should have given us the exact titles of the articles by Schmid and by Münscher, and the numbers of the volumes of Bursian's *Jahresbericht* in which the articles appeared, as well as the pages covered by the articles, and the years in which those articles were published<sup>2</sup>. Further, in a bibliography the first name of authors should be given in full (see THE CLASSICAL WEEKLY 26.91, second column, last paragraph).

The names of publishers are not given.

The text and translation of 'Discourses' 1-11 are given. To the translation of each 'Discourse' a "Prefatory Note", of about 12 to 15 lines, is prefixed. This prefatory note gives a very brief outline of the 'Discourse' and a remark or two on the value of the

<sup>2</sup>These items should have been given as follows:

Wilhelm Schmid, Bericht über die Litteratur aus den Jahren 1894-1905 zur Zweiten Sophistik (Rednerische Epideiktik, Bellettristik), Bursiana Jahresbericht über die Fortschritte der Classischen Altertumswissenschaft, 10 (1901 [actually 1902]), 212-280, and, with exactly the same title, except that "1901-1904" appears in place of 1894-1900, Bursiana Jahresbericht..., 12 (1906 [actually 1907]), 220-300; Karl Münscher, Bericht über die Litteratur zur Zweiten Sophistik (Rednerische Epideiktik und Bellettristik) aus den Jahren 1905-1910, Bursiana Jahresbericht, 140 (1910 [actually 1911]), 1-203, and, with exactly the same title, except that "1910-1915" appears in place of 1905-1909, Bursiana Jahresbericht, 170 (1915 [actually 1917]), 1-231.

It should have been noted also that only a small part of each article deals with Dio Chrysostom; the pages devoted in each article to Dio should have been given, exactly.

The saving of space at the expense of scholarly accuracy is not to be commended.

'Discourse', or on some special point connected with the 'Discourse'.

(5, 6) Elegy and Iambus. Being the Remains of all the Greek Elegiac and Iambic Poets from Callinus to Crates, Excepting the Choliambic Writers, With the Anacreontea. By J. M. Edmonds, Lecturer in the University of Cambridge. Volumes I-II (1931, 1931). Pp. xvi + 523; vi + 365 + xiii + 115.

In *THE CLASSICAL WEEKLY* 16.185-186, 18.169, 22.153 I commented on earlier contributions by Mr. Edmonds to The Loeb Classical Library, namely Volumes I-III of a work entitled by him *Lyra Graeca*, Being the Remains of all the Greek Lyric Poets from Eumelus to Timotheus, Excepting Pindar.

No one can deny that Mr. Edmonds is industrious. The Contents of the present volumes are as follows:

I. Preface (v-ix), <Table of> Contents (xi-xiii), Select Bibliography (xv-xvi), An Account of Greek, Elegiac and Iambic Poetry (1-38), Part I, The Elegiac Poets from Callinus to Critias, Text and Translation (40-518), Appendix (518), Tables <comparing the numeration followed in this edition with those in other editions> (518-523).

II. <Table of> Contents (v-vi), Part I (Continued), Elegiac Poets of the Fourth Century, Text and Translation (2-313), Appendix, The Archilochus Monument (315-322), Tables <comparing the numeration adopted in this edition with those followed in four other editions> (323-331), Index of Authors (333-345), General Index (346-361), Index of Technical Terms Used in the Introduction <to Volume I> (362-363), Greek Index to the Introduction <to Volume I> (364-365), The Anacreontea or Anacreotic Poems: Preface (iii-iv), <Table of> Contents (v), Bibliography (vi), Index of First Lines and Table of Comparative Numeration (viii-ix), Index of First Lines of the Translation (x-xii), Index of Subjects (xiii), The Book and the Translation (1-17), Text and Translation (18-109), Index of Authors (111-112), General Index (113-115).

Among the Greek authors fragments of whose writings appear in Volume I are Tyrtaeus, Mimmnermus, Solon, Theognis, Aeschylus, Sophocles. In Volume II we find fragments of Archilochus and Semonides. In that volume, too, we find A Selection from the Anonymous Inscriptions (251-281) and Other Anonymous Fragments (282-313) <which give verses that belong within the scope of this work>

My preceding notices of Mr. Edmonds's contributions to The Loeb Classical Library have clearly shown that Mr. Edmonds has a consuming passion to be 'different'. This was seen, for instance, in the absurd practice, continued in the two volumes here under notice, of beginning each item in the footnotes with a small letter; he also omits the punctuation mark at the close of an item. By way of illustration I copy the following hodge-podge from 2.190-191: "cf. Eust. *Od.* 16.33.48 cf. Zen. 4.48 "the original proverb seems to have been 'The man of Carpathus and the hare,' and A. <= Archilochus> changed it to 'Carpathus and the witness' We may add that, in note 1, the period is employed in two consecutive appearances for two different things, first, to separate the number of the book from the numbers of the verses, then to separate the numbers of the verses. In note 3 the word "and" is utterly illogical; 'but' is required.

That a fragment of a Greek author, when it emerges from Mr. Edmonds's hands, is likely to be something more or less difficult of recognition even by other scholars who are experts in that field has been abundantly shown in my earlier notices in *THE CLASSICAL WEEKLY* of his work. In the present volumes Mr. Edmonds goes on his way largely undisturbed by any and all protests against his handling of the Greek lyric fragments. In 1.viii, in his Preface, he writes as follows:

As before, in cases of doubt I have not accepted the ruling of other editors without consideration, and in many passages both of the texts and the contexts have found it necessary to put forward suggestions of my own. Where 'restoration' has been called for I have followed the principles and methods described in the preface to *Lyra Graeca*, with the necessary modification for inscriptions taken from stones. Such emendations and restorations are marked *E* in the notes. Particularly hazardous restorations are marked by e.g. (i.e. *exempli gratia*) or an upright line.

I have myself the strongest feeling against the free handling of fragments. The student of fragments needs first of all to know exactly what the ancient text-tradition shows in the case of fragments. That text should be exhibited in the most conspicuous place in any edition of fragments. What the editor elects to make of the fragments, by 'emendation', should be separated, in the clearest possible way, from such text as the manuscript tradition exhibits.

I add here that in *Classical Philology* 27 (1932), 302-303 Professor Shorey has reviewed Volume I of the work here under discussion. He finds much to praise in the book. It is, however, clear enough that he thinks that Mr. Edmonds has been far too free in his handling of the text. In *The Classical Review* 46 (1932), 204-205, Mr. C. M. Bowra, in a review of the two volumes here under notice, finds much to say in praise of them. He calls the text "considerably less adventurous than Mr. Edmonds's other work might have led us to expect..."

(7) Eusebius, The Ecclesiastical History, <Volume II>. By J. E. L. Oulton, Professor of Divinity in the University of Dublin (1932). Pp. vii + 491.

This volume contains a Preface, by Kiropp Lake (v), <Table of> Contents of Volume II (vii), Text and Translation <of Books VI-X> (8-481), "Index of Proper Names in Vols. I. and II." (483-491).

In 1926 Professor Kiropp Lake, "Winn Professor of Ecclesiastical History in the University of Harvard" (so the title-page has it), published in the Loeb Classical Library a translation of Eusebius, The Ecclesiastical History, Books 1-5. This volume I noticed in *THE CLASSICAL WEEKLY* 21.9-10. In that notice I called attention to the first volume of a work entitled Eusebius Bishop of Caesarea, The Ecclesiastical History and The Martyrs of Palestine, Translated With Introduction and Notes, by Hugh Jackson Lawlor and John Ernest Leonard Oulton (London, Society for Promoting Christian Knowledge, New York, The Macmillan Company, 1927). The second and concluding volume of this work appeared in 1928. Volume 1 contained the translation, Volume 2 introduction, notes, and index. The Greek text is not given.

In the volume of The Loeb Classical Library here under notice we find not a word of preface or introduction by Professor Oulton. On the title-page, after the title as given above, appear these words: "Taken from the Edition Published in Conjunction with H. J. Lawlor . . ." In his Preface (v), Professor Lake explains that, just as he was beginning the translation of Books 6 to 10 of Eusebius's Ecclesiastical History, the work by Professors Lawlor and Oulton mentioned above appeared; he therefore urgently requested Professor Oulton to take over the preparation of the second volume of the Loeb Classical Library translation. ". . . His gracious assent has relieved me from much toil and will be a benefit to all who study Eusebius".

Something should surely have been said by Professor Oulton to indicate how he did his work on this volume, i. e. he should have indicated whether he reproduced exactly the translation as issued jointly by himself and Professor Lawlor, or modified that translation; the nature of the modifications, if any, should have been indicated.

(8) Hippocrates, "Vol. IV", Heracleitus on the Universe. By W. H. S. Jones, of St. Catharine's College, Cambridge (1931). Pp. lix + 519.

The volume here under consideration "completes the Loeb translation of Hippocrates" (Preface, v). For notices of earlier parts of The Loeb Classical Library translation of Hippocrates see THE CLASSICAL WEEKLY 17.177, 21.10.

The Introduction covers the following matters: I Intentional Obscurity in Ancient Writings (ix-xii), II The Form and Construction of Certain Hippocratic Works (xiii-xxi), III Science and Imagination (xxii-xxv), IV Nature of Man <one of the pieces translated in this volume> (xxvi-xxix), V Humours (xxx-xxxii): "This work is perhaps the most puzzling in the Hippocratic Collection. It is obviously a scrap-book of the crudest sort; it has no literary qualities and it is obscure to a degree. Yet in ancient times *Humours* attracted great and continued attention . . ." [xxx]; VI Aphorisms (xxxiii-xxxvii: Professor Jones describes [xxxiii] the Aphorisms as "the best known work in the whole Hippocratic Collection . . ."); VII Regimen I <another work in the collection> (xxxviii-xlviii), VIII Regimen II-IV (xlix-lv); IX The Manuscripts and Dialect of the Hippocratic Collection (lvi-lviii); Description of Plane Tree<sup>1</sup> <i. e. a plane tree that "stands in the agora of the chief town of Cos, and . . . is connected in local tradition with Hippocrates, who is said by the Coans to have taught under its shade . . ."> (lix)<sup>2</sup>. Then come Text and Translation of Hippocrates (2-447); Introduction <to the translation of Heracleitus On the Universe> (451-457); Bibliography (459); Text and Translation of Heracleitus (460-509); Index of Chief Names and Subjects (511-519).

In the pages devoted to text and translation there are

<sup>1</sup>Of this tree Professor Jones writes as follows: "Alexander the Great must have stood beneath this tree, and Paul of Tarsus, to name but two of the host of historical persons who have passed that way. There is no reason to doubt that it is more than 2500 years old.

Sir George Birdwood said as much, in a letter to *The Times* of August 16, 1906, where he gives a long list of ancient trees, many of them older than this".

many notes, some on the text, some on the subject-matter.

(9) Josephus IV. Jewish Antiquities, Books I-IV (the fourth of eight volumes of the translation of Josephus). By H. St. J. Thackeray (1930). Pp. xix + 649.

I noticed Volumes II-III of Mr. Thackeray's translation of Josephus in THE CLASSICAL WEEKLY 22.146; in 21.10-11 I noticed Volume I. Before one begins to study the volume here under notice he should consult a review, by Dr. Moses Hadas, of Mr. Thackeray's work, Josephus, The Man and the Historian: see THE CLASSICAL WEEKLY 23.134-135.

The contents of the work here under notice are Introduction (vii-xix), Text and Translation (2-635), Appendix: An Ancient Table of Contents <of Books I-IV> (636-649).

There is no Index to this volume.

The Introduction includes an account (vii-xvii) of the work of Josephus which is generally known as The Jewish Antiquities, "the *magnum opus* of Josephus . . ." (vii), a discussion of the handling of the text of this volume, with a list of the chief manuscripts (xvii-xviii), <Acknowledgment of Indebtedness to Others for Aid> (xviii-xix), <List of> Abbreviations (xix).

On pages xiv-xv Mr. Thackeray writes in very interesting fashion of the composition of Josephus's work, Jewish Antiquities.

(10) Lysias. By W. R. M. Lamb, Sometime Fellow of Trinity College, Cambridge (1930). Pp. xxvi + 707.

Mr. Lamb's volume on Lysias contains Preface (v); Select Bibliography (vi); <Table of> Contents (vii-viii); General Introduction (ix-xx); Chronological Summary (xi-xxvi); Text and Translation (2-701); Index <of Names and Subjects> (703-707).

On Mr. Lamb's contributions to The Loeb Classical Library in the way of translations of various parts of Plato I have commented in THE CLASSICAL WEEKLY 18.181, 19.176, 22.154.

Mr. Lamb, in his Select Bibliography to the present volume, fails to mention an edition of Selections from Lysias by Professor Morris Hickey Morgan<sup>3</sup>. Of the fifteen editions named by him the three latest are dated in 1905, 1912, 1924. He names no publisher except Teubner. Under the head of "Discussions" <of the Attic Orators and of Lysias in particular> he names six works: the latest of these is dated in 1891. He does not refer to E. Norden, Die Antike Kunstsprosa (Teubner, Leipzig, in at least two editions). Nor does he name any of the great histories of Greek literature.

But one has learned not to expect from Mr. Lamb any evidence of real knowledge of the literature dealing with the author whose works he is translating.

The Introduction deals with the life and works of Lysias. There are no references to modern discussions of this subject (except a reference [xvi, note] to a book in which Mr. Lamb himself discusses "the deliberate balance and elevation of phrase" of Lysias, "which remind us of the stately manner of Protagoras, Antiphon and Thucydides . . ."). To each of the thirty-

<sup>3</sup>Lysias, Eight Orations (Boston, Ginn and Company, 1895).

four orations translated Mr. Lamb prefixes a brief Introduction. On page xv Mr. Lamb expresses the view that five of the thirty-five orations "are almost certainly by other writers . . ." But he does not, at least at this point, state which five he means.

(11, 12) Philo III and Philo IV. By F. H. Colson and G. H. Whitaker (the third and the fourth of ten volumes; 1930, 1932). Pp. viii + 512; x + 582.

The first two volumes of The Loeb Classical Library translation of Philo were noticed in THE CLASSICAL WEEKLY 24.3-4.

The titles of the pieces in the present volumes are as follows:

III. On the Unchangeableness of God (*Quod Deus Immutabilis sit*); On Husbandry (*De Agricultura*); Concerning Noah's Work as a Planter (*De Plantatione*); On Drunkenness (*De Ebrietate*); On the Prayers and Curses Uttered by Noah when he Became Sober (*De Sobrietate*).

IV. On the Confusion of Tongues (*De Confusione Linguarum*); On the Migration of Abraham (*De Migratione Abrahami*); Who is Heir of Divine Things (*Quis Rerum Divinarum Heres <est>*); On Mating With the Preliminary Studies (*De Congressu Quaerendae Eruditio Gratia*).

The plan of these volumes corresponds to that of Volumes I-II. To the text and translation of each piece is prefixed "An Analytical Introduction": see 3.3-9, 104-107, 207-211, 308-317, 438-441; 4.2-7, 123-131, 270-283, 451-457. Besides, there is an appendix to the text and the translation of each piece: in Volume 3, Appendix to *Quod Deus Sit Immutabilis* (483-489), Appendix to *De Agricultura* (490-493), Appendix to *De Plantatione*, 494-499, Appendix to *De Ebrietate* (500-509), Appendix to *De Sobrietate* (510-512), in Volume 4, Appendix to *De Confusione* (553-559), Appendix to *De Migratione* (560-566), Appendix to *Quis Rerum Divinarum Heres <est>* (567-576), Appendix to *De Congressu* (577-582). In these Appendices there are discussions of particular passages (text, or meaning, or both).

There is no Index to either volume.

(To be continued)

CHARLES KNAPP

## REVIEW

Roman Literary Theory and Criticism. By J. F. D'Alton. London: Longmans, Green and Co. (1931). Pp. x + 608. 21 shillings.

When I was invited to write for THE CLASSICAL WEEKLY a review of Professor D'Alton's book, Roman Literary Theory and Criticism, I felt a momentary hesitation because I had already noticed it for The Classical Review (46.130-131 [July, 1932]). And then there crossed my memory an avowal by Professor Saintsbury, in his Collected Essays, that he once wrote five different reviews of the same book. Difficulties might attend such a practice, if practice it ever became; but surely the chief trouble would arise in the possible injustice to an author if the same critic were to multiply pages of hostile judgment. Here this particular griev-

ance will not emerge, for Professor D'Alton's volume is a serious and serviceable contribution to the history of Roman literary theory and criticism.

It will be useful to look at the eight chapters of the book in order, and to indicate some of the points examined.

Chapter I (1-67) deals with The Awakening of the Critical Spirit. The earlier writers in Rome rather made criticism possible than themselves expressed critical doctrine; yet much remained implicit in their adaptations from the Greek. The practical problems of style which confronted the pioneers Andronicus, Naevius, and Ennius are here touched on, and an interesting speculation is suggested as to what might have happened to Latin poetic diction had bold experiments in language by Accius and Pacuvius (e. g. *repandirostrum*) found favor instead of the purism advocated and practised by the Scipionic Circle. Points of dramatic criticism raised especially by the prologues of Terence are then dealt with, as well as the influence of Neoptolemos, Crates, and other Greek teachers. The parts played by Stoic theories of style and by Alexandrian canons are clearly illustrated, and attention is adequately directed to such writers as Accius, whose fragmentary remains afford us only glimpses of a full critical system.

As this opening chapter may be called fundamental in its historical bearing, so Chapter II, Aspects of the Problem of Style (68-140), may be called fundamental on the critical side. It is concerned, at the outset, with the thrice famous oratorical styles bequeathed by the Greeks and with the Roman attitude toward them. This leads to a consideration of the principal elements contributory to elevation of style, such as the choice of words, the artistic structure of continuous speech, and the embellishment afforded by the various figures. Thereafter the importance of *decorum* in orations and in drama is viewed in relation to its philosophical basis as well as its stylistic implications. Then there are examined certain approaches toward definitions of style (136), which were formulated, as it were, in spite of the historical conceptions.

If we were at all likely to forget the fact, this chapter would remind us that the widespread preoccupation with rhetorical requirements was a powerfully determining factor in all ancient criticism. The Greek canons of style which continued to rule in Latin criticism were adapted to oratory so predominantly as often to impede a perfectly free approach by the critic to the appreciation of epic and drama and lyric.

Chapter III (141-207) deals with Cicero as Critic. Though he had a genuine love for old Latin poetry and drama, Cicero's attitude toward poetry is at times strangely inappreciative, at times strangely vacillating. It is but natural, then, that in this chapter we should turn, at page 149, from Cicero as critic of the poets to Cicero as critic of oratory. Here he is on his own ground. His views in this field are stated and examined with particular reference to the *De Oratore* and the *Brutus*.

The orator remains the central figure in Chapter IV, Cicero and the Atticists (208-265). Here Professor

D'Alton, after occupying himself with Cicero's counter-attack on the general position of the Atticists, proceeds to consider (235) another side of the quarrel, namely the strictures passed by Atticists on Cicero's own style and his method of parrying such criticisms. Though he was an upholder of *urbanitas*, Cicero declined to adopt the rigid standards of purism which characterized the Roman Atticists as represented by Calidius and Calvus; hence a large section of the *Orator* is devoted to defending the beauty of prose rhythm and of period structure as an answer to the Atticist disdain for such departures from the plain style.

Chapter V (266-353) deals with Ancients v. Moderns. This warfare, ever renewable, possesses an inherent fascination for all to whom literature appeals. There is so much that is curiously instructive in the fluctuations of taste, in the dethronement of literary favorites, in the love or the loathing of archaism, in the passion for novelty, and in charges of decadence. Interesting as it is in many ways, I cannot but feel that this chapter might well have come later in the book. It includes such matters as the attitude toward Ennius under the Empire, and it handles critical views held by Quintilian, Pliny the Younger, Hadrian, Gellius, Fronto, and others, so that we come back from the second century A. D. with something like a jerk to the pre-Christian era in the next chapter.

In Chapter VI, Horace and the Classical Creed (354-437), Professor D'Alton studies Horace as a representative of traditional criticism and as an embodiment of its strength and its weakness. The investigation of Horace's ideals in satire brings out the contrast between him and Lucilius, and leads naturally to the consideration of Horace's views on the finish (*labor limae*) indispensable for the production of good literature. Some prominent tenets advocated in the *Ars Poetica* therefore come under notice here, and some of its problems are propounded, e. g. were Horace's precepts for Satyric Drama (408) intended to be practical in Rome?; but it is not till the next chapter that we get the statement of conflicting opinions about the relation of the *Ars Poetica* to Greek rhetorical theory, its debt to Neoptolemos, its general aim and arrangement.

In Chapter VII, The Supremacy of Rhetoric (438-524), stress is laid upon the extent to which the interactions of poetry and rhetoric in antiquity constitute a tangled problem for the historian of pure literary criticism. Theorists might even appear to move in a vicious circle when they employed conventional formulas to value the achievement of poets, for many of these very formulas had been in the first instance based on examples drawn from the poets themselves. The final point considered in this chapter is the influence of rhetoric on history, which raises the modern parallel question, How far should history be literary?

The forty pages of Chapter VIII, A Retrospect (525-564), are intended to indicate the value of the tendencies discovered in Roman criticism; they make a useful closing summary. This is followed by a most in-

structive Bibliography (565-581), and a business-like Index (583-608).

Captions inserted in the letter-press of each chapter take the place of a detailed table of contents. In the Bibliography, Philodemus, Rhetorica, might well have appeared at its alphabetic place, even though it is cited in notes and mentioned in the brief list of abbreviations. Jensen is very properly made full use of for the text; but his study on Neoptolemos might have been included in the Bibliography, as also Rostagni's *Arte Poetica di Orazio* (1930), which incorporates some of Jensen's researches into Horatian sources. Professor Otto Immisch's recent book, "Horazens Epistel über die Dichtkunst" (Leipzig, Dieterich, 1932), obviously appeared too late for inclusion.

Old spellings like *objiciebat*, *hujus*, *adjuvat*, *Troja*, are preferred—though not invariably: for instance, we find *quum* on page 416, *cum* on the opposite page; *obscoenos* occurs more than once, but *obscena* appears on page 364; we find *Coelio* (472), but *Caelius* (253). Elsewhere (The Classical Review 46.131) I have called attention to a few misprints. Conington's name ought not to have been regularly misspelled, and such contractions in the footnotes as "Isocr's tendency . . ." (113, note 3) or "Luc's faculty . . ." (53, note 3) are not commendable. The epigram about Plautus quoted (page 296, note 5) from Gellius 1.24 should run '*Postquam est mortem aptus Plautus*', instead of "Postquam morte datu'st Plautus . . ."

I incline to think that a still more effective work would have been produced by an alteration in the architectonics of the book and by condensation of some parts so as to admit adequate treatment of the Senecas, Petronius, Quintilian, and Tacitus as critics. Compression would have got rid of several quite unnecessary repetitions, though it might unfortunately have involved sacrificing portions of the very ample documentation given in the footnotes, which constitutes one of the virtues of the volume. In any case, the title of the book, *Roman Literary Theory and Criticism*, needs some limitation either by subtitle additional to the present subtitle, "A Study in Tendencies", or by dates; the author himself realizes that his work is not a systematic history of Roman literary theory.

In general, however, Professor D'Alton is to be congratulated on his full treatment of the shaping of Roman critical thought under the influence of Hellenic and Hellenistic principles. In particular, the elaborate study of Cicero, who in a superlative degree combined practice with theory, brings out excellently such contributions to criticism as his employment of a historical method and his enrichment of the Latin critical vocabulary. It is well worth pointing out that Cicero's influence emerges in Horace's doctrine of the Golden Mean, which in turn explains his preference for *decorum* in satire.

An enlivening feature of the book consists in the parallels suggested with critical problems in modern literature: these are especially stimulating in connection with questions of style and the recurrent struggle of ancient *versus* modern.

For its clear statement of fact and theory and its full indication of sources the book will be a real boon to students of the subject.

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#### COMMENT ON A REVIEW BY PROFESSOR VAN HOOK

Professor Van Hook when reviewing my translation of Aristotle's Rhetoric in *THE CLASSICAL WEEKLY* 26.68-70 (December 12, 1932) says (69, column 2), "The Greek verse quoted <on page 205> from the Iliad (9.526) and the Greek verse quoted from an uncertain author are, through oversights, not translated".

I must defend the translation against this charge of oversight. The Greek lines are printed, but lack translation because I could not represent in English sounds the jingle of the Greek; the omission was intentional on my part.

From the nature of the case translators have had trouble with these and neighboring quotations by Aristotle in Rhetoric 3.9. Jebb translated none of them (he gave only the Greek lines); his editor, Sandys, translated one out of seven, in a footnote; Roberts gives the Greek lines in his version proper, and translates them in footnotes. The other Greek lines or jingles on page 205 of my book I thought I could translate for the sort of reader I had in mind; see the Preface (viii): "... For such persons mainly I have done what is here done, and left undone what I have consciously omitted to do..." I thought that I could not helpfully translate the two lines in question. Take the second, where φόρριον is echoed by ἀπτοίδης: the final ν creates an insuperable difficulty for a translator of verbal echoes.

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LANE COOPER

#### CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

##### V

Journal of the Society of Oriental Research—July-October, Brief review, favorable, by J. A. F. Maynard, of The Cambridge Ancient History, Volume VIII; Brief review, favorable, by H. M. Hyatt, of A. R. Burn, Minoans, Philistines, and Greeks—B. C. 1400-900.

The London Quarterly and the Holborn Review—July, The Art of Quotation, E. E. Kellett [the article contains many classical allusions]; Review, favorable, anonymous, of Norman H. Baynes, Constantine the Great and the Christian Church; Review, favorable, anonymous, of F. W. Wright, A History of Later Greek Literature; October, Democracy in Periclean Athens, Marie V. Williams [the Periclean Age provides us "with the earliest example in history of a state ruled and administered for some thirty years on liberal principles, and in accordance with a definite democratic ideal... Periclean democracy fell, ultimately, because it had failed to provide any safe or

sound policy regarding relations with subject-allies and foreign states"]; Origen, The Christian Theologian, D. W. Lewis [*"If ever a man lived what he taught, that man was Origen"*]; Sophocles, S. G. Dimond [a literary appreciation]; Review, favorable, anonymous, of J. Harward, The Platonic Epistles; Short review, favorable, anonymous, of G. Lowes Dickinson, The Contribution of Ancient Greece to Modern Life.

Modern Philology—November, Review, unfavorable, by F. E. Guyer, of Charles B. Lewis, Classical Mythology and Arthurian Romance: A Study of the Sources of Chrétien de Troyes' "Yvain" and Other Arthurian Romances; Review, generally favorable, by Colbert Searles, of Katherine E. Wheatley, Molière and Terence, A Study in Molière's Realism; Review, mildly favorable, by Barbara Salditt, of Hans Galinsky, Der Lukretia-Stoff in der Weltliteratur.

The National Geographic Magazine—December, The Story of the Map [this article, anonymous, accompanied by eleven illustrations, contains the following subtitles: Map-Making Among the Greeks; Ptolemy an Early Geographer; Road Maps by Early Romans Resembled Our Own].

The National Review—December, Review, very favorable, by E. H. Blakeney, of A. E. Houssman, M. Manilius Astronomica.

La Nouvelle Revue Française—November 1, Long review, very favorable, by Juliën Lanoe, of Klaus Mann, Alexandre (in a French translation, by R. Lepointe).

Nuova Antologia (Rome)—December 1, Papiri Italiani, Goffredo Coppola.

Revue de L'Histoire des Religions—July-August, Short review, favorable, by P. A., of Léon Cahen, Esquisse d'Histoire de l'Orient et de la Grèce.

Revue de Littérature Comparée—October-December, L'Égypte Antique dans l'Oeuvre de Théophile Gautier, Jean-Marie Carré.

The South Atlantic Quarterly—October, Review, favorable, by C. W. Peppler, of Lane Cooper, The Rhetoric of Aristotle: An Expanded Translation, With Supplementary Examples for Students of Composition and Public Speaking.

The Symposium—October, Long review, mildly unfavorable, by F. A. Spencer, of Edwyn Bevan, The Poems of Leonidas of Tarentum, Translated into English Verse.

Zeitschrift für Deutsches Altertum und Deutsche Litteratur—Band 69, Hefte 1-2—Brief review, by E. duard Schröder, of W. Stach and H. Walther (editors), Studien zur Lateinischen Dichtung des Mittelalters: Ehrengabe für Karl Strecher zum 4. September, 1931; Heft 3, Long review, generally favorable, by Siegfried Gutenbrunner, of T. E. Karsten, Die Germanen: Eine Einführung in die Geschichte ihrer Sprache und Kultur, and Les Anciens Germains: Introduction à l'Étude des Langues et des Civilisations Germaniques (translated by F. Morré); Review, favorable, by Bernhard

Kummer, of Helmut de Boor, *Das Attilabild in Geschichte, Legende und Heroischer Dichtung.*  
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### SUETONIUS, NERO 19.1

Among other things, Nero planned a visit to Alexandria which he never actually undertook. Of this project Tacitus says (*Annales* 15.36.2-3):

... Dehinc edicto testificatus non longam sui absentiam et cuncta in re publica perinde immota ac prospera fore, super ea profectione adiit Capitolium. Illic veneratus deos, cum Vestae quoque templum inisset, repente cunctos per artus tremens, seu numine exterrite, seu facinorum recordatione numquam timore vacuus, deseruit incepsum, cunctas sibi curas amore patriae leviores dictitans....

The account of Suetonius differs somewhat (19.1):

Peregrinationes duas omnino suscepit, Alexandrinam et Achaicam; sed Alexandrina ipso profectiois die destitut turbatus religione simul ac periculo. Nam cum circumitis templis in aede Vestae resedisset, consurgent ei primum lacinia obhaesit, dein tanta oborta caligo est, ut despicer non posset. In Achaia Isthmum perfodere aggressus....

Obviously it is impossible from these accounts to determine what the circumstances were that induced Nero to abandon the plan for an oriental tour; but that is a matter of little importance. The real problem is to discover what Suetonius meant to say; and here there is a considerable difficulty, which the editors do not clear up.

The words *tanta oborta caligo est* are assumed to be a conventional description of an attack of dizziness<sup>1</sup>. In that case there are two portents which relate to *religione*, while *periculo* is left unexplained.

The commentators try to smooth matters over by treating the whole expression *religione simul ac periculo* as an example of hendiadys. Bremi<sup>2</sup> writes:

<sup>1</sup>Compare Plautus, *Circulus* 309; Livy 26.45.3; Ovid, *Ars Amatoria* 2.88, *Heroides* 13.23, *Tristia* 1.3.91; Vergil, *Aeneid* 11.824; Lucan 3.735; Pliny, *Naturalis Historia* 7.41.

<sup>2</sup>The rendering in The Loeb Classical Library translation is "a threatening portent".

*Periculum* steht nicht von einer wirklichen Gefahr, die er bestimmt sah, sondern von einer, die er sich wegen der Vorzeichen (*religione*) einbildete. *Religione simul ac periculo* ist also *religione periculum portendente*.

This sort of interpretation would be more convincing if the words were *religione periculique*. The actual form is *religione simul ac periculo*, which seems to mark two distinct categories, each calling for explanation<sup>3</sup>.

If we look at the passage in a general way, it would seem not unnatural that *primum* should refer back to *religione, dein* to *periculo*. On that basis, *caligo* would signify an actual impenetrable mist that spelled peril for a Roman who was contemplating a voyage, on which he must put to sea without a compass. The danger would seem all the more threatening because the mist followed closely upon the warning.

This possibility evidently was considered by Bremi<sup>4</sup>, but he makes the point that *oborta* seems to indicate a phenomenon affecting the eyes of Nero only. However, Baumgarten-Crusius quote a variant *coorta*; and both they and Ihm cite a variant *despicere* along with the preferred *despicere*. No argument is here made in favor of these readings; it merely is observed that the problem of interpretation would be affected if the passage at this point were to read: *dein tanta coorta caligo est, ut despicer non posset*.

Approaching the matter from another angle, we may say that it is not impossible that after *posset*, and before the beginning of the description of the visit to Greece, there have fallen out some words bearing on the peril that threatened Nero. That there are lacunae elsewhere in the text of the biography of this Emperor seems clear. I refer to two such lacunae; words seem to have fallen out between *praetorum* and *deinde* in 12.3, and between *dies* and *sumpto* in 20.2.

Without pressing either of these considerations, I suggest that 19.1 is a passage that might repay further study.

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<sup>3</sup>Compare the comment of Lemaire at this point.

<sup>4</sup>See his second note on this chapter. Compare also the translation of H. Aillaud: "puis il s'éleva une brume si dense qu'il ne pouvait rien distinguer".

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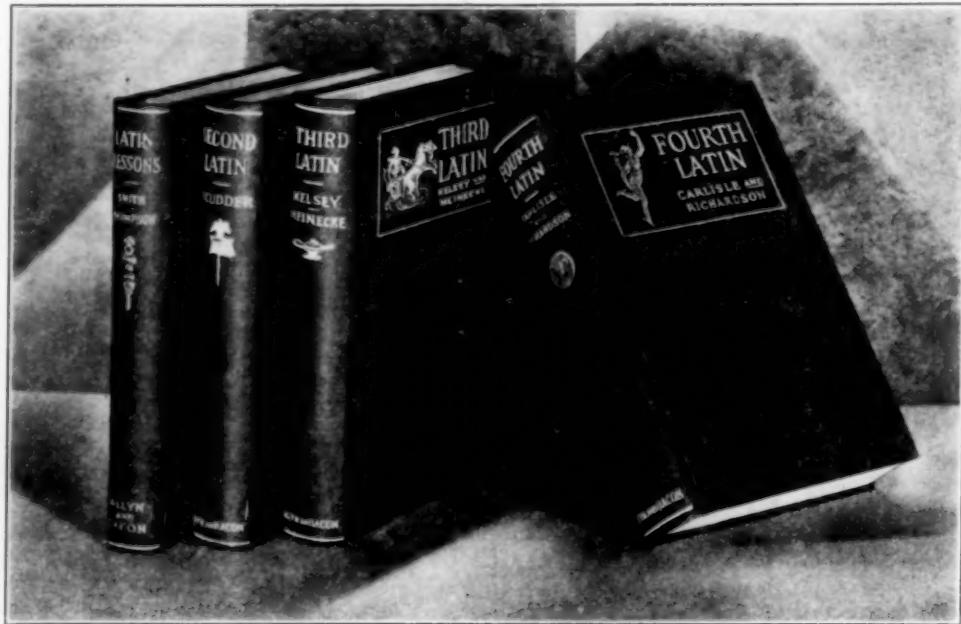
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